ESSAYS ON BEING & HUMANITY

Six Short Essays for Us Humans

By James Hapax & James Yanqui

I - That Which You Are (or) What It Is that You Are

It is a great psychological quandary, far less a philosophical one that asks to be remedied, concerning what might be worded as ‘that which you are’. It is more of a psychological problem & less of a philosophic one because it is one that engulfs our whole mind, not one we can make aim to perfect complex intellectual construction as the remedy. The problem of the tension of recalling and forgetting ourselves is a problem entrenched in all other affairs & for us, of course an all-pervasive problem. A dialogue, even if the persons really are trying honestly to grapple at the issue through co-operation, because of the nature of the issue at hand, must still either become a mirroring hall of monologues, or deception. This deception is exponentiated the more skilled some are at orating than others. For ‘who you are’, this question is completely different, because we are all different.

A more verbose version of the prime problem is worded here as ‘What constitutes yourself?’ It is not a problem of the walk of life a person decides to follow, nor their allocated position relative to their human environment. This might be who they are, but not what.

The right answer to your constitution totals - ONE HUMAN. It is in fact the opposite question to who we are, because the only way we can utilise the meaning of who you are, is through already knowing that the map of identities must encompass everyone to the distant corners of the world of all humans. It is the opposite problem, & constitutes a final rung on any human cycle. Another turn is the zeroth rung, what there is to take the choice of whom. & the right answer is ONE HUMAN because it concerns nothing but your substance & quantity, empty of all that proceeds afterwards, nothing else asked yet.

You are HUMAN & you are not COSMOS. If we understand COSMOS properly, we know it is an answer to a different question, ‘That Which Is.’ You are in the cosmos & forever a product of it, but the cosmos does not share our problem nor should we ever conflate our belonging to a world to mean that we are it, or that it belongs to us.

We are no more than human. But equally, we are no less than human. We are not an array of chemicals in the same way that an IVF of Petri-tray might be. Our quality is not inorganic nor lifeless. We are not ants or mice. We are not just gas, though we breathe air. We are not just ideas of humans trying to be truly human. We are also not mere machines, fulfilling tasks with no emotional response or free will, beings unable to change or question our actions. Neither are we other apes, or just like them. That which you are is intelligent. That which you are is HUMAN.

That which you are is not only human, but ONE human. You may have found yourself once as part of a whole, perhaps at work, church, or school. & yes, a whole is who you may have become a part of, but that whole is not what you are. You may see that leaving a congregation of twenty in a choir is something you could not easily do, but you are not a choir of twenty-one people. May the pure mathematics lack any provable or metaphorical gravitas to express the preciseness of what ONE means here. You are exactly ONE human, no more, no less. You are not all humans. Humanity is a response to 'Which Species' & the answer to the problem of 'That Which Your Species Is' is 'One Humanity'. Neither are you less than ONE human. In modern life, social pressures & the conceptual, emotional, & rational obligations have eroded individuality as a whole. Rather than feel more connected to others, we just feel more dependent on them. Similarly, if living with a tyrant, one may feel their quantity be infringed upon, so we may never feel we fully are the ONE human that everyone of us is. Perhaps if one were to try & help the tyrant through dialogue, to co-operate and harmonise, to balance both oneself & himself out, one may fall into feeling both that one is TWO humans & in the very next moment HALF OF ONE human. A schizophrenic with many different personalities may feel he is one of them, & if he is endowed with ten identifiable personalities, unable to understand all of them at once, may feel he is one against all others. But, the schizophrenic is not one personality nor even personality. Even for the schizophrenic, that which he is is too, ONE HUMAN.

No matter what elements we are with, what bribes or temptations we may encounter, who we may admire or who flatters us or flirts with us, we are that which can never be added to nor subtracted by even the most unnoticeable fraction. Married to another is who you might be in your future, & love her more than yourself you could. But that which the love & marriage constitutes & contains is precisely no more & no less than TWO HUMANS.

II - Where It Is That You Are

The right answer to this question is also two-fold, & is (i) HERE, & (ii) IN THE WORLD. You are always here because you are, & you are always in the world, because the cosmos is of many worlds, & you are one of many. Anywhere one human is is here to them, but no one human or all humans could ever be everywhere, because to be human is to be no more than human, & no humanity could ever be everything.

A human is not here because they are human, however. A tree may also be here, even if also coincidentally here with us at the time. Instead, a human is here because they are. Others must then be there, but not only because they are, but because they are others. Going a level more pedantic, all else is there but where we are.

However, there is no need to squabble. There is no need to be confused over either here or there, or where is 'here' the most. This confusion would be a product of deception had there not been the necessary other half of the full answer to this question, that being 'in the world.' This is where one may be with many, the human afforded independence & privacy in the diversity of all other forms. The coupling is the solution; the two halves of the whole answer makes the answer right. We cannot just be 'in the world' because then we could be anywhere, nor are we all just 'here' because then we would all be everywhere. Therefore we can connect 'here' & 'in the world' to settle & ground our answer to all finally be 'somewhere,' one spot each, and any spots in all, in the ever-evolving garden of that which is our home, collectively & mutually shared by everyone.

One could argue that it is always the Universe & not always the world we are in, but that should be the answer to 'Where Everything Is.' It is better to think of it as that where we are is in the world, for the world for us is always the world that is ours. The Universe can constitute all places, but we can take liberty to make the decision on whether a place is also the world, & so, whether where it is is so or not. The universe is everywhere, but what we are writes the world.

Finally, let us make the note that everything is here somewhere.

There is no third part to where you are. Even if you are in your mind or a bad situation, or something of a literal Hell, you will find yourself to know them to be just as much here & in the world. It is never the other way round.

III - How It Is That You Are

What a quandary, ONE HUMAN that you are, complex over complex in construction & life, of the method of your existence. How doth thou maintain thyself? How are you human? The answer is remarkable - through being. Fortunately all forms, even ours, have the most fundamentally simple method to exist. Through being, & all of its divine & complex ways from which you shall be, you will find all the ways to regenerate & sustain yourself as the human you are. There is no other method, nor counter-method. Thus, how we are what we are through being, we may choose who we are through all the ways a human can be. Eating some things and not others, drinking some things and not others, breathing in some ways and not others, laughing, loving, and living in some ways and not others, allow you and all other humans to be different in your personal humanhood. We can be whoever we want however is possible through being that which we are.

Your means to be, will also always be to be for being human, & the only way to terminate being human is to first terminate being. The only way to not be human is to become non-human.

Any attempt they create to tell us, encourage us, bribe us with methods to 'be more human' is deception. Even those who have forgotten themselves still propagate & continuate what they are just as fully as those who still remember. Only a liar can pretend they live outside of nature.

Any attempt to construct an answer to 'How You Became Human' is deceiving, because this question is deception as well. You did not become human. The pre-human cosmology became you. You are always cosmos, & always part of all cosmos. But it is better to also know that all-human is cosmos, & all you are is human.

IV - When It Is That You Are

The right answer to both this question and the question of ‘When It Is That It Is’ is, for a coincidence, the same answer, which comes in two forms, the first being now, and the better form which is ‘ALWAYS’.

You will always be human. You have never not been human. You will never not be human. That which you are is a human being, and vice versa. And you are not in this moment being human. You are for all moments a human being.

There is no ontic logic in questions concerning a beginning of the human being or an end, much as an existential worry might provoke. There is no such thing as a good question regarding its end, because a question of its end would also be the end of the question. This ending would also end right after. Similarly, a beginning could not begin because it had not yet been. So, when we talk of the human being in time, what we must truly mean by the human being cannot possibly be as with either. And, you are human now. If you had left to speak a new language, if you had replaced the word ‘human’, you would have found yourself having replaced ‘when’, ‘are’ and ‘you’ at the same velocity. But this is just wordplay.

Questions to concern the end of time also lack logic for a similar reason. There can be no questions concerning the beginning and the end of time, but not because it would be before or after questions could be made (questions begin and end in people, we are the only causes of them) but because beginnings and endings are effects of time.

Questions are contained in humanity, and not humanity in questions. But the end of time could not be, because it would be the end of the end of time. An ending is in time, and not time within an ending. If there was a beginning of time, time would really be a child of ‘beginningness’. If there was an ending of time, time would be the servant of ‘endingness’. And it is an improvement to think that time engenders into both at once. But it is better to think both are products of time, and time itself with neither one.

Time itself is timeless, but everything that is in time is timed. Nothing ever happens again, but something always happens next.

This book shall one day be passed to someone else. Soon you will not need it or anything inside. After all, every book starts with the beginning. Everything that has a beginning has an end.

V - Who It Is That You Are

This answer is by definition, empty. It is the opposite form of question to what you are, because what you are is any of all single humans, but this is also the reason there is no answer I can provide for who you are, for who you are could be anyone.

What is a total glass, and the glass is the single human. Who you are in what, is why the glass is empty. Nobody can fill your glass with any other answers. This is my only true answer to you. It is also the same for who you aren't, because I don't know who you are. Equally, I can tell you who I am, because I am James Yanqui and James Hapax. I am nobody else but him.

Who you are to become is pity and trivial as a destiny, I assure you. It is almost nothing compared to the grand destiny, that which you are destined for - which is and has always been to be ONE HUMAN. This destiny has been the one unravelling since the beginning. Be wary of the paths you take in life superseding your true nature. Who you are to become may not even be a true destiny to who you could become, let alone how you will evolve that which you are. Any desired or forced projections as short-termed as the person which you DESIRE TO BECOME if they ignore or repress the fundamental destiny (which is of course, to be one human for life) are no longer mere distractions. They are dangerous.

A person that acts on the basis of not knowing what he is, is better treated as nothing but dangerous. Enacted ignorance or stupidity on any subject threatens that subject. Remember who you are? Remember what makes you who you are. Remember what makes that so.

VI - Why It Is That You Are

Foundationally speaking, because as we know it no other form but the human form is capable of having that question addressed to them. If no human, no question. You are present to hear it. You may even word it as thus:

“Why are we human?”
“Because we can understand the question.”

This is our simple answer. But we are not satisfied, because we know that the nature of our asking as humans particularly has an answer outside of method, or in other words, not merely how we are able to enquire. Here is another response with the deeper answer encoded alongside the more shallow one. The previous answers encoding is obvious;

“Why am I human?”
“Because you asked.”

If not aware, the true nature of the deep answer is hidden here. Nevertheless. you will find a road into madness through asking these sorts of questions without awareness.

Perhaps we could draw another answer to provide the hint of the madness;

“Why am I human?”
“Not to ask questions like that.”

Human understand existence through language, and animals understand much of what we speak of, even if they have nothing to say. However, no other animals ask questions. This is how our humanity manifests itself. But this is not the correct path to answering why we ask questions, or why we are humans. We still do not arrive at why we manifest ourselves in this way, only how we manifest ourselves in this way. In fact, both of these questions and both their answers are very different. The answer to the question of why we ask questions is because we are human. The second question has no answer in this way, the same for the question of ‘Why are we one human each?’, for one may allude to practically anything without end. The answer to ‘Why is anything anything?’ is ‘Why not?’

The very nature of asking reveals an answer to something else, something which we finally gain catharsis from when we hear the struggle of the real question within us phrased properly, which is

“What is a human for?”

This is where we find the peculiarity with Why, and the right answer to ‘What is a human for?’ is to be a Whyer. We are the kings and queens of questions and mysteries. Why is indeed distinct from the other Five. It bears a transcendental function, and we are transcendental beings. We are the explorers. When we ask why, or what for, we want to find something outside of the plane in which the query was born. But in the Guide of the Six, Why is an ever-hungry beast. Feed them something that will nourish them properly. They are a fierce and powerful Bull, but you must feed them the right things and point them the right ways or they will flail in loops and hurt both of you in their clamber.

Nonetheless, no matter how insane we become, we still find obvious limitations that madness cannot spoil.

“Why is it I cannot know why I am human?”
“Depends on what you mean. In one sense, because you ARE human, no more, no less. A human can see outside of many things, but cannot see outside of seeing as a human.”

But a deceptive turn must be immediately remedied.

“Why must I ask then?”
“You don’t!”

But the true nature of the human being comes back into focus;

“Then why did I ask?”
“Because you’re human. That’s what we do.”

Here we see the difference between why we ask questions and why we are human. Of course, humans are the only things that ask questions, but animals still live through the domains of Where, When, What, How, and Who in some genetically congenial cases. But to the best of our understanding, the domain of Why is where we humans exclusively live. It is not enough for us to know how to live. How to survive, be happy - the method to be would be without its meaning.

Each human being in this way is given their own individual faculty to ask themselves not purely why they are, but why they are WHO they are. So, each human is given the call to embark on this mystery, and must in some part do this on their own.

This is the truest mystery and adventure we are given, and the reason we have this mystery is because of what we are. Why navigates us, the most fearful but the most courageous. It is the captain and what has brought us to being where we are now. But if we ask its airiness abstract concerns before we know our ground, all our efforts would perish.

Once each individual can learn what they are, we can as individuals, live collectively. We can start to learn what WE are, as in, what humanity is, to itself, and to others. This is the step from being human into being as part of humanity.

[J.H.L. & so'r]